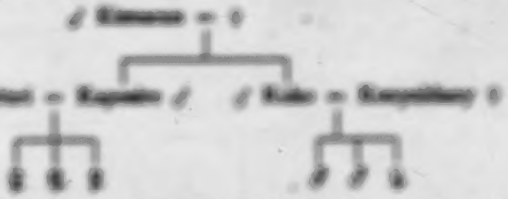
[illegible] [illegible] [illegible] [

[illegible] mother, also, has a similar position, and if the father's mother is not alive, or living far away, she takes the grandmother's place in helping her husband's brother's wife, and being younger than the grandmother, can give more active assistance. This was the case with two brothers both married, whose mother was dead:



To Kapaiko's children, Kanyabiwy took the place of the grandmother, and Nahiri did the same for Koko's children. The father's brother is the equivalent, as an authority in the lives of children, of the mother's brother among the South and elsewhere, and is as near as possible a second father. Patrilineal institutions as well as other factors are doubtless answer for this, and the effect is that the father's brother is someone to be ordered with, a man with whom a boy should keep on good terms, and one of whose permission must be obtained before a boy is circumcised. Kimawa says Koko is Aney Maiwig's brother. He lived in the same settlement at Kipinikwa, and saw the brother's children every day. When he greeted them, he said, Kapei, kiya, and they answered, Eja, jaga. (Here kiya is used loosely as a term of familiarity.) The father's brother gives the children food and other things, he teaches them much of what it is necessary for them to know, and when they ask him questions, like what is this grass called? what are you going to do with that piece of wood? what mark does marks on the ground? and so forth, he answers them in such a way that question and answer become part of their education. He shows them his bow, arrows, and spears, his knives, his tobacco bags. He takes them into the forest and tells them how people look after their bees, how they make honey-barrels, and how they take honey. He teaches them to use throwsticks, and explains the magical observances connected here and there.

The mother's brother, unless the father's sister, parted and their spouses (I mean, as [illegible]) are in a different category from the father's brother. Not only do they live in different settlements, but the mother's brother has no special position of authority. And while all trouble to whom I talked knew their father's brother, many did not know their mother's brother, either by name or by sight. Others knew his name, but had never seen him, and in one or two cases when I was talking from genealogies was had to ask them friends what their mother's brothers' names were. It is thus quite clear that the mother's brother is of little account, and that the father's brother is a much more important person.

For an example the mother's brother is essential a vague that is not too necessary due. Aney Maiwig was a great follower of traditions, but

[425] is concerned, as little as he reciprocal owing to his age, for when the grandchildren are growing up he will be as old as the new grandfather when he himself was a child.

[426] Whatever is the degree is too old, though, and what one is active like grandchildren, and for reason therefore long as can as there when their mother goes to the theatre. In fact, all the men of this generation whom I met among the Swedes were too old to do anything for their grandchildren, though to remain many grandmothers are able to give a good deal of help to their adult wives, since women are usually younger than their husbands, even if the disparity in age is not great.

[427] Between a man and the relations he marriage, behaviour tends to be much more formal and ceremonial to be more restricted than between blood-relations. A man is not supposed to converse with his wife's father, in whose presence he must watch carefully his speech and actions, though he may greet him when they meet. If they should happen to be together, the son in law should sit about out of respect. Before marriage, however, a man may visit the parents of his intended bride to make the necessary arrangements with her father. With his wife's mother a man should have nothing to do at all: he should not only refrain from speaking to her, but should go out of his way to avoid her, both if he meets her out of doors and if he finds her in a hut. This rule of complete avoidance is usually relaxed as he grows older, and by the time sisters when he may even sit and talk to her, as long fitting did to the mother of his second wife (Lagbemannen). Avoidance between a woman and the mother or father of her husband, however, are of necessary difference. She may have to live with them, or at least in their proximity to them, whereas her husband may seldom come into contact with her parents, and therefore also cannot be expected to avoid her husband's parents. Her attitude to his father is one of respect due to a senior, with such reverence as is inevitable when two people have to live together, and with a certain amount of familiarity arising from the fact that the old man may be in want of physical help from her. The relations with his mother are greatly affected by her children and the consequent need for co-operation between the two women in working their strips.

[428] Between a man and his wife's brother and his wife's sister and her husband, there may be what the Swedes call social "play", which means that they may greet each other, make fun of one another, and behave in fact in a normal friendly manner. Yet there must be no love talk, dirty jokes, or sexual allusions. Between him and his wife's brother's wife, as

[illegible]

Social Organization.—The Arikara and the Waxkanaka are very few in number, and are divided among three moieties, each of which has its own kahikan or fathers (according to the Hidatsa, who are very interested in this point):—

Arikara			Arikara			Approximate Numbers
[illegible]			[illegible]			[illegible]

Each moiety lives in a single village of its own, similar in structure to that already described. The moieties are not intimate, but they are cooperative, and interact a lot in the work line. The wife has her own shelf, also from a Kahikanga (lordly or Supreme). Notwithstanding a hereditary, and no instance is ever considered to exhibit the grooves of a shelf. The Pilgrims and the Lamentations are each presided over by a hereditary grandmother.

Birth.—When a child is born the mother is isolated by female relations. There are no special [illegible] observances, as among the Iuchiens. The Waxkanaka allege that there are no special ceremonies connected with birth. Should a child cease from incessant pain the mother is left to be lucky throughout life. It is feared that the afterbirth is thrown away with the evidence, often revealing a child evangelist the likelihood that it is boy and that newborn is a girl.

Betrothal and Marriage.—The rules for betrothal exist as in the very similar to those existing among the Iuchiens, except that the prospective husband goes to the girl's people (more ordinary representations to the Irish fantasies). The consent of the girl and of the parents or kinsmen is necessary, and the question of gifts is not ignored as it is among the Iuchiens.

Marriage is celebrated by a feast to which the people of the two moieties to which the contracting parties belong are given. There is no dance peculiar to the marriage feast. After marriage a man lives for two days and nights in the hut of his betrothed, after which he remains with him in his own village. Here a woman's own hut already built for the newly married couple by the male partners, after he has established his consent with regard to the fortune then for marrying in.

Morals.—All the Irish are hostile children against [illegible]. There is no special feeling towards girls, but parents are fond of "one to the body," and away from the village.

Age Classes.—These appear to be quite unknown.

Crime and Punishment.—The Irish always a problem. This, however, is a private affair, and is dealt with privately, for it is not a sin against the community. A woman who is guilty of adultery with another woman of her husband's [illegible] and the offending man, [illegible] this. Neither is homicide a tribal affair, for which the grandparents or friends. The Iuchiens practice in this regard is not different.

The ceremonies are subsequently [illegible] and [illegible] the Irish [illegible] [illegible] [illegible].

/97 cont'd/

Succession is patrilineal and marriage patrilocal. Polygyny is practiced. The lineage is a functional continuum, including ancestral ghosts as active members while they are still remembered by the persons responsible (or so great) for keeping them alive by acts of memory and communion, the continuum being of the perpetually successive rather than of the periodically recurrent type, that is to say, a boy is his father's second self rather than his grandfather or great-grandfather born again.

Initiation included a circumcision rite for boys and a pre-marital rite of clitoridectomy for girls. Age grading is based on male initiation. There are no generation age groups except in so far as the Double initiated or joined in the initia of the Kikuyu and the nuomo of the Masai. The moiety are so far the leading exogamous recognized divisions. Alternating age or generation are distinguished as mori ya ira (the right hand) and mori ya kenye (the left hand). When the Kikuyu speak is referred to kiraring'o is the former and kiyio the latter. But the expressions were probably used originally of the Masai right-hand and left-hand circumcision groups.

There are no religious chiefs, the judiciary and legislature being a council of elders. Each of these is called kiregindet (pl. kiregini). A kiregindet has much the same function as a Kikuyu muthamaki. There is an athoni but formerly the Double owed allegiance to the laibon of the Masai.

They recognize one supreme being, called Ngai (compare the Nandi Asis). There appears to be no cult of ancestral but worship. The second term, used in prayer to Ngai, are, to ask the benison of military strength, to keep the nation, and, in connection with circumcision ceremonies, the mother and the circumcision.

It is little or nothing is known of the relationship of the Double or Kikuyu tribes with other Double nations. The "Double Committee" called them the Kikuyu Development group, and remarked that they were first found in the plateaus but left there and went to the Masai Reserve, whence they were ejected. At the time the Committee of the group was living in three quarters in the

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/500 cont./ It is to be
noted, however, that there seems to be no El kiboore among the Aaí, as is shown by both the consistent assertions of the people and the observations of the author, who did not find any members of that lineage among them anywhere. The respect and esteem that the El kiboore enjoy among all the Ideal people sufficiently explains the fact that, with the displacement of the Wandorobo at the time, they were adapted into the community of the oppressors.

/501/ E.

Plan and arrangement of the camp. -- The huts. -- Household equipment. -- Daily life, food, work. -- Earthen pots. -- Baskets. -- Leather dressing. -- Market trade. -- Honey extraction. -- Manufacture of bows and arrows. -- Spears. -- Dance and song.

The Aaí roam the steppes as hunters, in that they wander with the game, whose meat gives them food and out of whose skins they make their clothing. This circumstance brings along with it the fact that they can not live together in large bands, but rather, divided into small bands, are forced to stay here today and in a distant place a few weeks later. Accordingly, their camps (aiji) only consist of hastily built small huts (mwaka) that are made out of branches and grass. The camps as a rule are hidden in dense bush and have no special enclosure. The paths and game runs leading to them are carefully barricaded with thorn branches and thus made inaccessible. Only the practiced eye of the Aaí will find the wonderfully concealed entrance to the camp.

Only two or three families, rarely a few more, usually live in one camp. Next to their huts are found those in which the unmarried circumcised men (dahoong) live with the young girls. As among the Masai, each young man has his favorite girl. He calls her meyan nan, she calls him meyan nan, words in which one again finds the Masai word nanjo. These huts are designated as nyeng

843 /342 cont./
pendants, beads, chains, or even a head of small livestock.

During the last two months before her confinement the woman is given only a meager diet, so that the birth will be easier. Then, too, as among the Mbuti, the pregnant woman wears no ornaments.
[801] [971] On the day of the confinement the husband may not leave the camp.
844 His mother or mother-in-law acts as midwife. Besides the obscure
[991] methods of the Mbuti, there also exist here the custom that the husband, to increase the labor-pain activity, perhaps sometimes with his wife's the chest, abdomen, and back of the woman giving birth and then massages them gently with circular movements. While doing so, he several times calls out the words "Mighty God, let the child come out!" The umbilical cord (ne ama) is severed with a razor-knife (kamey) and then, together with the placenta, buried in the hut. It is not the object of superstitious customs. It is regarded
[991] as unlucky if the child's upper incisors come through before the lower
[856] ones; it is believed that this will cause illness or death in the family.
846 The young mother may not leave the hut until five days after her confinement, out of consideration for her health, not for superstitious
853 reasons. The suckling period lasts one and a half to two years. Besides mother's milk, the little one is stuffed with a great deal of the fat of game, of which that of the large pachyderms is particularly valued as infant food.

845 Deformed newborn children are killed by strangulation by the
849 midwife immediately after birth. The highest figure known to me
163 /343/ of childlessness of one woman was 11. From 57 aged and women questioned, 154 children were born, which gives an average of 3.7 per woman. Of these, 81, therefore 52.6 per cent, were
165 girls, and 73, therefore 47.4 per cent, were boys. Before their circumcision 72 = 46.8 per cent had died, in which the stillbirths
• 591 are included. Until their circumcision the children live in the hut of the mother.